

AN 2
ACCOUNT
Of some of the
Dying-Sayings

OF
SUSANNAH YEATS,

Late Wife of

SAMUEL YEATS of the Parish
of *Minching-Hampton* in *Gloce-*
ster-shire,

WITH
A SERMON Preached at her Funeral

By **THOMAS WORDEN** Minister of
the Gospel.

L O N D O N :

Printed for *William Marshall* at the Bible in
Newgate-street, 1688.

AN
ACCOUNT

OF THE

OF
SIXTY-NINE YEARS

THE LIFE OF
SAMUEL JOHNSON OF the Parish
of St. Andrew's, in the County of Middlesex

WITH
A SERMON Preached at her Funeral
BY THOMAS WOODWARD Minister of
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LONDON:
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THE
EPISTLE
TO THE
READER.

I*t is storied of Latimer the Bishop, that on a time, when he was to Preach before King Edward the 6th, his Theme was, Take heed and beware of Covetousness; and so kept on the Repetition of it five or six times together, as if he intended that his Sermon should consist of no more words than his bare Theme, (viz.) Take heed and beware of Covetousness.*

BUT if the Bishop were now alive, he would see cause to alter his Subject, in turning of it from Covetousness to Death.

FOR as he made use of after Arguments to dehort his Auditors from that Sin; so now would he see need to make as often a Repetition of the word Death (as the Prophet did of the word Earth. O Earth, Earth, hear the

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word of the Lord) and all would be too little to affright this Age from more gross Sins.

IT is our unhappy Lot to live in an Age, wherein our most sharp Brains are more enclined to exercise the Vanity of Wit, than to labour after true Wisdom, which would render the ensuing Subject the less pleasant to them. For how is it possible that Men should read a Subject of Death with pleasure, who so much abound in Sin (while they live) with so much pleasure.

IT was the saying (once) of Queen Elizabeth, That of all the Books which she had read, she prized mostly these two (viz.) Seneca, and the Bible; and it would be no small mercy to the most of our Age, if they could say, That of all things in the World they mostly love these two, (viz.) to live to Christ, and to dye to Sin; because to such a man, Death will not appear as a Lyon, but as a Lamb. For those whose bleeding Wounds by Sin are not healed by the Blood of Christ, their Death will make the greatest Wound at last.

IF the Preaching of Death to mens Ears, would be the Death of Sin in their Hearts, the ensuing Subject then might be as Solomon speaks of seasonable Words, (viz.) like Apples of Gold in Pictures of Silver. But instead of any hope this way, may we not sit down with

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with the Prophets complaint, and cry out as he did, *Isa.* 28. 10, 12. Tho line upon line be brought to this People; and precept upon precept; here a little, and there a little, yet they will not hear. As to the following Subject treated upon, it was preached at the Funeral of one of my Congregation. But if any shall expect quaintness of Words, or elegance of Phrase, he will find but little which would suit that humour.

THEREFORE those that usually read Books to please their Fancies, more than to encrease their Faith; and love to have their Ears tickled with fine Words, rather than their Hearts toucht with real Truths, will little applaud the Discourse.

I F thou readeest rather to acquaint thyself with flourishing Sentences, than to affect thy Heart with real Substances; thou must leave the School of Christ, and betake thy self to a Heathenish Academy.

THE greatest care taken about the following Discourse, hath been to trim it up in a Jacob-like Dress, plain and pious. Its Garment is like to the Israelites Robes for their Humiliation, not Silk, but Sackcloth. Therefore what Beauty lieth in it, resembles the stile given of the Church, *Psal.* 45. 13. Its only glorious within. Its beauty appears not

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so much in the Letter without, as it doth in the Spirit within.

AND if thou contemn it only for want of an external Beauty, that will but bespeak to thy face thy want of Spirituality.

I DO declare I never had any further intent (in the Study of the ensuing Discourse) than to content my self with the bare Preaching of it. For to say all, I never deem'd it worthy of so publick a view as it's now arrived unto, only strong Importunity hath drag'd it out of my Hand; and that it's now published, it's rather to humour my Friend, than to please my self any further than it may be serviceable to some poor Soul. But that God that can make dry Bones to live, if he shall make this dry Bone of any quickning-use to thee, give God the Praise, and me thy Prayer.

That God would make me in his hand,
A means that some may understand
What slavery their Souls are in,
Who wilfully do live in Sin;
That so they may be brought to see
The captiv'd State and Misery,
That Satan have them in, beyond all doubt,
Unless the Lord of Life do work them out;
And then, when they to Christ by Faith do
As Persons that are quite undone, (run,
And

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And so by Faith on him do clinch;
Their fiery heat of guilt to quench;
Which will make Sin the greatest pain,
And Godliness the greatest gain.
And by believing rest upon
The Lord of Life; when this is done
Do live to him in Righteousness,
Its wages being Blessedness,
Which alters Death from being a foe,
Which will also free them from woe,
And land them in their Haven of Rest,
Where they shall ever be, and blest;
The good of which will make my Crown
So heavy, that it will weigh down
All the discouragements which attend
My painful labours to the end.
Yet do but me thy Prayers give,
And that will always me relieve,
Until my painful work be done,
And I at rest to Joy am come.

Thine and the Churches Servant,

THOMAS WORDEN.

The

to the Reader

And to be kind on his kind
 Their first last of what is done
 Which will make the great of good
 And God's the great of good
 And by believing all upon
 The Lord of Life; when this is
 Do live in him in his living
 His way, living his way
 Which is the Death of the living
 Which will also free them from
 And find them in their Haven of
 Where they shall ever be, and live
 The good of which will make me Crown
 So heavy, that it will weigh down
 All the iniquities which shall
 My painful labours to the end
 Yet do I see the way to
 And that will always be relieved
 Until my painful work be done
 And I have no joy in coming

THOMAS MORRIS

THOMAS MORRIS

*The Dying - Sayings of Susannah
Yeats, the Wife of Samuel Yeats,
an Inhabitant in the Parish of
Minching Hampton, &c.*

ON the *Monday* night (after she fell sick) was a night of great temptation to her, who lay under the violent assaulting hand of Satan for four hours together; the next morning she related her Condition to a Friend which came to see her. When after her Friend had asked her how it was with her, She replied in these words, *I remember what my Pastor said once, That when Satan is busy with his Temptations to a Person in a Sick-bed, it is a sign of Death. But (said she.) he hath been busy with me this Night.* After she had thus said, she related what her temptations had been the Night before; First she had a sight of Satans appearance to her, claiming a propriety in her, and that all her endeavour would be but lost labour at last. Unto whom she replied, O

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thou Coward, that knowest I am a weak Woman, weak in Body, and weak in Faith; if thou hast any thing to lay to my Charge, get thee gone, go to the Lyon of the Tribe of Judah, he will plead my Cause for me; if there be not Mercy enough in God, if there be not Merit enough in the Blood of Jesus Christ, if there be not worth enough in his Righteousness, nor Grace enough in his Sanctification, to present me Spotless in the Fathers sight, then will I perish at thy Feet; there will I hang, there will I cling. And when (said she) I had thus answered him, he slunk away like a Coward. Suddenly after this, she thought there came into her Presence another Company of the same Gang, leaping and skipping too and fro before her, drest up in an antick Dress.

NOW you must note, That the Distemper of her Body occasioned her Face to swell very much, only one of her Eyes she could open fully, but the other Eye almost closed up; and she observed that one of these little Devils came near to her, with its Face swell'd like hers, winking with one Eye, as it was with her, and as she conceived in a way of mockery of her; but she resolutely slighted them, telling them that their Head was vanquished, and for their parts, she would

would not trouble her self about them, and in contempt of them, she turned her self about towards the other side of the Bed, with her Face toward the Wall.

WHEN she had thus related her Apparition, and her Temptation, she next said to her Friend, (to this purpose) *I then (meaning when the little Devil appeared to her) thought with my self, if I could see the Angels of God, what pretty things are they?* Upon which she had the sight of many of them to her great Joy and Refreshment, and with it such a sound of sweet ravishing Musick, that she never heard the like in all her life-time; her Pastor being with her, she looked on him, and said, (having related this Passage to him also) *Oh Sir, methinks I have the sound of this sweet Musick in my Ears now.* Upon which one that stood by, answered her, But was not this in your Sleep? Do you not think it was a Dream? To whom she replied again, *No, no, I was as much awake as I am now; for I am sure, that I told the Clock four times with my Head to the Pillow, as now I lie.*

AFTER these things were over, her Comfort began to flow in like a River upon her, in such a measure, as served to refresh others, as well as her self.

The Dying-Sayings

ON a time, as her helpers were turning her in the Bed, she uttered this Passage to them: *My Bed is easy; God maketh my Bed in my Sickness; the everlasting Arms are underneath me; lay me where you will, it is easy.*

AT another time, she uttered these words, (*viz.*) *His Rod and his Staff doth comfort me.*

AT another time, to a Person that stood by her, she spake thus, (*viz.*) *You must come to Jesus Christ as I have done, all naked; a vile Sinner, empty and bare, only as a poor Sinner.*

HERE the Reader may Note, That on the Monday night, a Week past, which was about the time that she had that sore Contest with the Devil, she saw a Vessel in order to a Sacrament, presented to her; and she thought she saw many taking thereof, which made her glad to see it.

AND she said, That she had a desire to partake of it her self; but she thought that she heard a Voice, saying, That this is not for lazy Sinners, and that she was one of them. So that on the *Wednesday* night following, she had her desire in full, with respect to her partaking of this Ordinance.

HER Cousin came to see her, and uttering these words to her, (*viz.*) God hath done great things for me (meaning, in delivering of her from the violence of her late distemper) unto which this dying Woman replied, *O blessed, O blessed be God; I have prayed for your Deliverance, and that your pains might not be strong.*

IT was much wondered at by some, but especially by a Friend of hers which was often with her, that sometimes she would not take the things which were sent her from the Doctor, when they were offered to her; and when it was desired that she would give the Reason why she refused the things offered her, her answer would be, it must not be taken as yet, if I should, it will do me no good. Sometime after she would call for it, saying, *Now it is God's time that I should take it; Now it will do me good;* which was found true to the experience of those which were about her.

IT was observed that all along in the latter part of her sickness, that she was very careful not to take either Food or Physick, but with a desire that it might agree with Gods allowance; looking upon her inclination to it, or dis-freedom to take it, to be given her in from the Lord.

ON a time, having a Friend of hers with her, at which time she calling for something to take into her Body; and perceiving some unwillingness in her attendants to give it her at that time; she would say, *Good Cousin*, (which was the aforesaid Friend, which was with her) *this must be done, I have prayed to God twice for it, and it is given into me, that this must be done, and it will do me good.*

AND there are which will affirm it, who have several times observed it, that when she hath said so, the means which she hath taken, would certainly have a most beneficial Effect upon her.

ONE of the Congregation which came to her, and sitting down by her, this dying Woman speedily uttered these Words to her, *Mistriss*, (says she) *what a Mercy it was, that God did give a few some strength to suffer* (meaning in the late) *Persecution?* Another Friend who watcht with her one Night, asking of her how she did; her reply at that time, was only thus, (*viz.*) *Peace, peace, I may not tell you yet.*

BUT on the morning following, her Husband coming to her, she spake thus to him, *Oh Husband, I have slept in the Arms of Christ this Night; upon which* her Husband

band drawing back towards the Fire-side, spake whisperingly to the Watchers, asking them whether his Wife had spoken any thing unadvisedly that Night; his Wife hearing his Words, tho spoken but whisperingly, replys, *Oh you of little Faith, do you think that I have not my Reason, or that I am not sensible?*

AT another time, fixing her Eye upon one that stood by her, *Oh*, says she to her, *you are Proud and Stubborn, and do mind only Toyes; and I fear that you do not go to Ordinances to-meet with Jesus Christ; and I wish you to go more humbly to God.*

ONE morning she desired her Husband to pray with her; and desired him to go to God for her, and to beg of God, that if there were any Sin which she had committed, which yet was not brought to her mind, it might be made known to her, that she might Repent of it, and for those Sins she did not know, that God would pardon.

AT another time, in the hearing of a Christian Friend, she breaks out in these Words, *Oh, this is the best Affliction that ever I had in all my Life; Oh, my beloved is mine, and I am his.*

UPON another time, she spake to two Women which came to Visit her; Oh, says she, *You must go to Meetings, and wait at the Posts of Wisdoms gates.*

A Kinswoman which came to see her, sitting down by her, unto whom she said this, *Oh Cousin, it is sweet, sweet, all is made sweet to me by Jesus Christ; I tell you the truth, and I speak no lye.* At another time, tells this Kinswoman of hers, that she had been at Prayer; and *Oh Cousin, (says she) Jesus Christ hath offered up sweet, oh sweet Incense to God the Father for me; oh, it is perfumed, it is sweet.*

THE day before she died, came in two Persons to see her, to whom she gave this Admonition; *Friends, I desire you to go to God more humbly than ever you have done, and desire of him, that you might know whether that Worship you wait upon, be according to Christs Institution.*

ONE time, amongst the rest, of her Husband's coming to see her, she exhorted him to have a special care not to trust to his own Righteousness; also she piously exhorted her two young Cousins (which lived in the House with her) to look to it, that they did serve the Lord.

A T another time, a Relation of hers, which came to see her, this dying Woman fixing her Eyes on her, said, *Oh Cousin, I have now something to say to you; you are a hot Spark for the World, and cold in Duty.* The other replied again, *Ay Cousin, that is too true; but seeing I am so dead in Duty, I hope you will pray for me, that I may be quickned;* to whom she replied again, *Yes, Cousin, I do believe, that you do receive the Truth in the love of it;* the other replies again, *But I fear I do not receive the Truth in Love;* this dying Woman replies again, *Yes, Cousin, and it will be all well.*

SHE asked of her Cousin, where Mrs. Smith was; her Cousin replied, That she was gone to *Nailsworth*, and she feared in some Discontent; to which she answered, *Oh, think not so, for she is a good Woman, she was a Ministers Wife; therefore you must pass all by, and not be offended at her, nor count any thing a trouble which you do for her.*

THERE was a Christian Friend touching whom she was Conscious to her self, that she had not carried matters towards her (in the time of her Health) so respectfully as she ought to have done; therefore desired that in all haste she might be sent for;

which accordingly was done; and when the Party came to her, and asked how it was with her; She answered her again, *You must not come to me with a how do you do; but you must say to me, Dear Sister, in the Bonds of the Gospel, how do you do? and you must kiss me:* Then putting forth her hand out of the Bed, and taking her Friend by the hand she pluckt her to her self, and saluted her Friend again and again, concluding with these Words, *Oh, there must not be that strangeness between us.* After this, She desired that her Pastor might be sent for; and when he was come, and presented himself to her, she lookt earnestly upon him, and gave him this Admonition, *Oh Sir, God make you humble, you are our Leader, and such should labour to be Examples to the rest. God will teach the humble, and dwell with the humble.*

AFTER the uttering of this Words, her Pastor asked her this Question, Have you any doubt upon your spirit, touching the way of Worship and Order of the Gospel, which I have practised amongst you (or words to the same effect)? unto which she replied, *No Sir, I must tell you, that you have dealt very faithfully with our Souls, and God will own you in your Work, and you must*
not

of Sufannah Yeats.

I I

not abate any thing: And I do believe that God will make this Work a very glorious Work in the Eyes of the Country round about.

A T another time, her Pastor came to her, and asked how it was with her? To whom she replied, *What would you have me to say? The Vessel can be but full, and I am as full as a poor Creature can hold, (meaning) with Joy and Comfort from the Lord.*

T H E Thursday before her departure, her Pastor turning into see her, (as he was going to Preach his Lecture-Sermon at Strowd) and asking how it was with her, she replied, *That at the present she was enclinable to Slumber; but bid him farewell, and desired the Lord to bless his Labour where he was going.*

I T was observed by several, how wonderfully her Spirit was filled with the Sense of Christ's Church and Kingdom in this World; She would say, *That she was satisfied, that the time was hastning, that Sion should become the Praise of the whole Earth.* She did more than once say, *That the Kingdom of Darknes was coming down, and the Work would be most amazing Work, and wo to them that should be found in it.* Oh, (says she) *it will be a fearful day, the Ears of wen will tingle to hear what will be the Portion of those that shall remain in that Kingdom then.* But (says she)

she) God will bring his People out of it. She named some particular Persons which she did hope God would not suffer long to abide under the Shadows of it. With which she repeated these Verses, which she had read about it, so exactly, that the perfectest Memory could not be more exact.

*Leave off your Vanity,
my People, at my call,
Lest for her sake, you should partake
her Sins and Plagues withal;
Because her Sins have reach'd
unto the Heavens high,
Therefore God finds and calls to mind
all her Iniquity.
Reward her to the full,
as she rewarded you;
And fill her Cup, twice double up,
as She was wont to do.
Look how much She hath been
a proud luxurious Liver;
So much inflict her Torment strict,
and so much Sorrow give her.
For thus within my Heart,
I fit a Queen saith She,
No desolate poor Widows state,
nor Sorrow shall I see;*

And

*And therefore shall her Plagues
come on her in one Day;
Famine and Death, and mournful Breath,
to make her Pine away;
And She shall utterly
be burnt with Fire at length:
For God the Lord that doth Reward,
and judg her, hath such strength.*

WHEN she had ended her Poem, her Pastor being by, (and wondring within himself at her sudden and ready casting forth of the Verses) he asked her how she came by them? Unto which she answered (casting her Eye about towards the Window) *Look Sir, there did once lye a Book, out of which I learned them.*

THIS is as just an Account, as could be taken from the Lips of several Persons; some hearing some of the Passages, and others hearing of some other.

INDEED, as she drew nigh her end, there would now and then appear some short flashes of Giddiness through want of Sleep but they did not last long at a time.

BUT take her generally, during the greatest part of her Sicknes, her Memory was as good, and her Reason as clear, as have ordinarily been found in any dying Person

Person that hath departed this Life from these parts, for years together.

THERE hath been a Report cast abroad, That she should say, in the time of her Sickness, That none should go to Heaven, but such as was of her Judgment and Perswasion in the matters of Religion; but of all, or amongst all the Passages which she uttered in her dying Condition, none that were most conversent with her, can in the least remember that she uttered such a Passage.

I W A S desired to Conclude her Sayings with this Verse, which a Friend of hers delivered to me.

*Now as to She, or any other that shall be ready
at his call,
Shall ever live, and rest with Christ, and that
is best of all.*

*The Funeral Sermon Preached at the
Interment of the Body of Sufannah
Yeats of the Parish of Minching-
Hampton in Gloucester-shire.*

THE Text was from the Gospel of St. *John*, Chapter the Eleventh, part of the Eleventh *Verse*, *Our friend Lazarus sleepeth*. The occasion of these words, arose from the Divine Intelligence which the Godhead of Christ gave to his Manhood, of the death of *Lazarus*, Brother to *Mary Magdellen*, who deceased in the Town of *Bethany*, verse the first.

WHICH Intelligence our Saviour communicated to his Disciples in the words of the Text, but in a dark and ambiguous manner, *Our friend Lazarus sleepeth*. Which doubtful expression occasioned from his Disciples this reply, *Verse 12. Then said his Disciples, Lord, if he sleep, he shall do well*. For so indeed natural sleep is a great mercy to a labouring or travelling Man, or to one under

the visiting hand of God, in Feverish or Consumptive distempers; now it's most probable that in this sense the Disciples understood the words of their Master, as *verse 13.* sheweth. *Howbeit Jesus spake of his death, but they thought that he had spoken of taking rest in sleep.*

BUT our Saviour not being willing to leave them in the dark, plainly tells them, that *Lazarus was dead, Verse 14. Then said Jesus unto them plainly, Lazarus is dead.*

FROM hence we may observe this Note by the way:

Doct. *T H A T* tho Christ may suffer his People to lye in the Dark as to some things, and some Truths for a while, yet in his time he will reveal it more plainly to them. The Disciples of Christ were as ignorant of most of the Truths of the Gospel, and Mysteries of Salvation, as they were of what our Saviour meant about the sleep of *Lazarus*: But in his good time he as plainly unfolds the Mysteries of the Kingdom of God to them, as he did the mystery of *Lazarus* sleep, *Acts 1. 3. Light is sown for the righteous, and gladness for the upright in heart.* Not only the light of Prosperity, but the light of Knowledge; and as it hath its feeding, so in Christ's time it shall have its springing season,

season. *The path of the just shineth more and more unto the perfect day*, Col. 2. 3. It's true, that in Christ are hid all the treasures of wisdom and knowledg; and it's in Christ for believers, *John* 1. 16. but he will give it down to them as he sees his time. Christ had many things to say to his Disciples, but they could not bear them at that time. But let this be the comfort of every sincere Christian, That first or last Christ will open the treasures of light and knowledg to thee, only be often putting up that Prayer for thy self, which *Paul* put up for the *Ephesians*, *Ephes.* 1. 16, 17, 18, 19. and doubt not of a good Issue.

AND so we come to the words themselves, in which you have these three things: 1. The Person speaking. 2. The Person spoken of: 3. The Words spoken.

1. YOU have the Person speaking, and that was Jesus Christ. 2. You have the Person spoken of, and that was *Lazarus*. 3. You have the Words spoken, which are these, *Our friend Lazarus sleepeth*. Which words have these two things in them; first, A manifestation of the relation that there was betwixt Christ, the Disciples, and *Lazarus*; (mark) he doth not say *Lazarus my Friend*, but *Lazarus our friend sleepeth*.

FROM hence we may observe by the way, Doct. *THAT* those who are friends to Christ, are friends also to his People. Lazarus was Christ's Friend, therefore Christ tells his Disciples that he was their Friend; *Lazarus our friend sleepeth*. And then, if only those which are friends to Christ are friends to his people, then those which are not friends to the people of Christ, will never prove themselves friends to Jesus Christ. There is a reciprocal respect in the relation; To love Christ, is to love his people, and to love the people of Christ, is to love Christ; because Christ and his people are one.

2. THE second thing contained in the words of the Text, is this; namely, the qualification of the person spoken of: That is understood, tho not exprest; namely, That he was a good Man; for he was the Friend of Christ. *Lazarus our friend is dead*. From hence also we may observe by the way,

Doct. *THAT* none but godly, gracious men, are indeed the friends of Christ. Christ hath many pretended Friends in the World; but for his real Friends, we may say of them in our day, as Solomon spake of a vertuous Woman in his day, *One of a thousand of such can we not find*. Many that will serve Christ so long as they may, serve themselves in serving

ving of him ; but when an impoverished Christ comes to live upon them, they will quickly give him cause to say, That such friends were never true to them that trusted them. And as for ungodly men, they are not friends, but enemies to Jesus Christ ; they are enemies to his Person, to his Offices, to his Laws, to his Gospel, to his Ministers, to his People. *Col. 1. 21. You that were sometimes alienated, and enemies in your mind by wicked works.*

IT's only the Godly and Gracious which are the real Friends of Christ ; where there is no reconciliation, there can be no friendship. Now it's only Grace which can reconcile the heart to Christ ; and none but godly men have true Grace : Therefore none but such can be real Friends to Christ. *Abraham* was a godly man, therefore called the Friend of God ; and *Moses* was a godly man, and it's said, that God talked with him face to face, as a man talketh with his friend.

LASTLY, You have the final end of *Lazarus* (as to this Life) spoken of ; 1. Which is delivered figuratively. 2. More plainly.

1. HIS end is spoken of in a figure, *Our friend Lazarus sleepeth.*)

2. IT is delivered more plainly, *Our friend Lazarus is dead.*

FROM hence we shall observe these two points of Doctrine : D 2 Doct.

Doct. 1. *THAT* good men must dye as well as bad men.

Doct. 2. *THAT*, to the Friends of Christ, Death is but a sleep.

IT is the first Observation which we shall handle at this time, which we shall, 1. Prove to you. 2. Shew you what death is. 3. Give you the grounds of the point. 4. Apply the whole.

Doct. *THAT* good men must dye as well as bad men; This you have in the Text: You see that *Lazarus* was a good Man, a declared Friend of Christ; yet neither his goodness before Christ, nor his relation to Christ, could priviledg from Death. We read of *Abraham* the friend of God; we read of *Isaac*, *Jacob*, *Moses*, *Samuel*, *David*, *Solomon*, *Hezekiah*, *Josiah*, all eminent men for parts and piety, yet nothing of all this would secure them from the stroke of death. *The Prophets where are they, do they live for ever?* In a word, saith *David*, Psalm 49. 7, 8. *No man, by any means, can redeem his brother, nor give God a ransom for him: For the redemption of their souls is precious, and it ceaseth for ever.* For saith *Paul*, *It is appointed unto all men once to dye, and after that to judgment.*

2. WE next come to shew you what Death is: Death is the dissolving of the Union
that's

that's betwixt two Beings; or it is the separation of the Soul and Body each from other: Two near Friends that were knit together in the Womb; but now divided asunder under the Tomb.

THERE is a threefold Death; A death spiritual, a death eternal, and a death temporal or corporal.

FIRST of all, There is a death spiritual, or a spiritual death; which is the dissolving of that blessed Union that was betwixt God and Man in Paradiſe; for as the ſoul is united to the body of a Man, ſo was God united to the ſoul and body of a Man, tho not in ſo corporal, but in a myſtical mannner: And as the body dies when the ſoul (which maintains the life of it) is gone, in like manner did our ſouls dye to all ſpiritual life when God was gone. Mark the Apoſtle's words, in *Ephes. 2. 1. You hath he quickned who were dead in treſpaſſes and ſins.* We ceaſed to live the Life of God, ever ſince that happy union was broken betwixt us and God, *Pſalm 49. 12.*

2. **THERE** is an *Eternal death*, which is that ſtate every graceleſs man and woman (living and dying ſo) is appointed unto after this Life of Nature is at an end. And what that ſtate is, you may read in theſe following Scriptures, *Matt. 8. 11, 12. I ſay*
 † unto

unto you, that many shall come from the east, and from the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of God; But the children of the kingdom shall be cast out into utter darkness, where shall be weeping and gnashing of teeth. Psal. 9. 17. The wicked shall be turned into hell, and all the nations that forget God. Psalm. 11. 6. Upon the wicked shall God rain snares, and fire, and brimstone, and an horrible tempest, this shall be the portion of their cup. 2 Thess.

1. 7, 8, 9. When he shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, so Rev. 14. 9, 10, 11.

3. THERE is this natural death which unties the Soul from the Body, which a good Lazarus as well as a wicked Dives must partake of; from which stroke, saith David, no Man can keep alive his own Soul. Solomon's Wisdom, Abraham's Faith, Sampson's Strength, David's Zeal, Hezekiah's Godliness, Josiah's Uprightness, Job's Patience, Absalom's Beauty, Hammon's Honour, Dives his Riches could not prevent this stroke of death. Saith Solomon, As dyeth the fool, so dyeth the wise man, and all this as the fruit of sin;

sin; *For the wages of sin is death, Rom. 6. 23.*

2. WE now come to the Reasons of the Point, Why good men must die as well as bad men.

Reas. 1. BECAUSE of Gods determination, he hath decreed and appointed it to be so; *Heb. 9. 27. It is appointed once for all men to dye.* Now there is no withstanding of a decree of God; *Numb. 23. 19. God is not a man that he should lye, nor the son of a man that he should repent: Hath he said it, and shall he not do it? or hath he spoken it, and shall he not make it good?* You may as well turn the Winds out of their points, the Tide out of its course, the Moon out of her place, or stop the Sun in its race, as to hinder the execution of the least decree of God; therefore none ever yet could stop or prevent his own departure hence.

THO Christ himself, as God, could have prevented his own death, *John 10. 18. I have power to lay it down, and I have power to take it again:* But yet as Christ was Man he could not avoid it.

HENCE saith the Apostles, *Acts 4. 27, 28. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, with the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before*

before to be done. Now if the determination of God brings Christ to the Grave, much more will it bring other good men to the Grave also.

Reasf. 2. IT's so, Because good Men have sinned, and thereby deserved this stroke of Death, as well as bad Men, Rom. 3. 23. with Rom. 6. 23. *We have all sinned, and fallen short of the glory of God; the wages of Sin is Death.* Only there is this difference betwixt the bad Man, and the good Man's death; the bad Man dies, as it's said; our Lord Jesus died, when all the Sins of the Elect were upon him; he dyes a cursed Death, Gal. 3. 13. So do the wicked, they dye a cursed Death, because they dye with all their Sins upon them, 1 Joh. 8. 24. *Except you believe in me, you shall dye in your sins.* But the godly Man hath all his Sins done away in Christ, and where Sin is pardoned, there Death is disarmed; Death may gape, but it cannot bite; it may hiss, but it cannot sting a believer, because both its Teeth and Sting are broken and pluckt out by Christ, in the behalf of every true Christian.

Reasf. 3. WHY good Men must dye as well as bad Men, is, Because they might actually possess that glorious Inheritance, which Christ hath purchased for them above, Eph.

1. 14. Which is the earnest of our Inheritance; until the Redemption of the purchased Possession, unto the praise of his Glory. So that it appears that Jesus Christ hath not only purchased a Redemption for his People (by his precious Blood) from Sin, Satan, the Curse, and Condemnation of the Law, and Wrath to come; but by the price of the same Blood, hath he purchased an Inheritance in Glory for them, saith Peter, 1 Pet. 1. 4. *An inheritance uncorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.* But most certain it is, while the Godly are in this Life, they are at a great distance from this purchased Inheritance of Glory; 2 Cor. 5. 6. *Therefore we are always confident, knowing that while we are at home in the Body, we are absent from the Lord.* So ver. 1. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.* So that you see here is but an old tottering Tabernacle, which stands up betwixt the People of God, and this purchased glorious Inheritance reserved in Heaven for them, and Christ will have it down, he will have his Mansion-places filled above, which must be with the fall of his Saints Bodies here below. This made Peter to look upon his Dissolution as most necessary, 2 Pet. 1. 14.

Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me. He knew that his Dissolution was very necessary to his glorious Possession; and so it is to every believer else.

Lastly, WE are now come to improve the whole.

I. Use. IS this a truth, That good Men must dye, as well as bad Men? Learn hence, then, to know what an exceeding evil Sin is; it is Sin that hath drawn and drag'd us into the Valley of the Shadows of so many Deaths, that we are become dead to God spiritually, and do dye out of the World corporally; and that some do dye and perish eternally, it is Sin which hath been the cause of all this. Oh Sinner, Sinner, didst thou ever seriously lay this to thy heart? If so, how canst thou nourish such a Viper in thy Bosom, which hath procured so many Deaths for thee?

DID Sampson desire to take revenge upon the Philistines for their plucking out of his two Eyes? Alas, what a small Injury was that, compared with the mischief which Sin hath done to thee? And yet thou art so far from taking Vengeance on thy Sins, that all the World cannot perswade thee to break thy cursed League with it; but still thou holdest fast thy Iniquity, and refusest to return, as if nothing could make thee

thee more happy than Sin; an evil which hath made thee so miserable here, and will make thee a thousandfold more miserable hereafter.

I SHALL conclude this Use, with presenting two Scriptures to thy Consideration, with this Request to thee, poor, hardned, blinded Sinner, that if thou hast any value for thy invaluable Soul, slight not the Consideration of them, Ezek. 18. 31. *Cast away from you all your Transgressions, whereby you have transgressed, and make you a new Heart and a new Spirit, for why will ye dye, O house of Israel? Ezek. 11. 21. But as for them whose heart walketh after the heart of their detestable things, and their Abominations, I will recompence their way upon their own heads, saith the Lord God.*

2. Use. *MUST* the good Man dye, as well as the bad Man? Let the thoughts of it reach us all to wean our selves from this World, and from each other in it, betimes. Let us all learn the Lesson given us by Paul, 1 Cor. 7. 29, 30, 31. *But this I say, Brethren, the time is short; it remaineth, that both they that have Wives, be as tho they have none; and they that weep, as tho they wept not; and they that rejoyce, as tho they rejoyced not; and they that buy, as tho they possessed not; and they that use this World, as*

not abusing it, for the fashion of this World passeth away. The meaning is, that we should hold every thing with a loose hand, that it may the easier drop from us, when either we must drop from them, or them from us; when we foolishly espouse our Friends and Relations too near our Affections, it comes to pass too often, that when God rips them from us, he thereby (many a time) rips away our Hearts with them, and leaves us so empty, as we can neither enjoy our selves, nor any of our Friends enjoy us for some years after; therefore, in as much as a ripping time will come, let us labour what we can, to unglue our selves from every heart-endearament below God. Oh, remember your Husbands will dye, your Wives must dye, Parents and Children must dye, and you must dye; therefore labour to dye to them all first, and let it be your great care to live to God; and then when you shall cease to live with Men, you shall live with God, which is best of all.

3. Use. *MUST good Men dye, as well as bad Men?* Let us learn then to prepare for Death; it will be the saddest hour that ever came upon you, should Death seize on you before you are prepared for it; therefore, in order to your Preparation for Death, take these Rules.

1. Rule.

1. *Rule.* GET your selves well hous'd, and harboured in Jesus Christ the true Ark indeed, before this Flood of Death comes upon you. Oh, how sweetly did *Noah* sing in his Ark, when the Flood of Destruction was upon the face of the whole Earth! Oh, so will it only be with those who only are in Christ, when the Flood of Death draws nigh to their Souls. Oh, how sweetly will they sing then, 1 Cor. 15. 54, 55, 56, 57. *O Death, where is thy sting? O Grave, where is thy Victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* It will be the saddest Providence that ever thou mettest with in all thy life, should thy body be laid into the grave, before thy Soul by Faith is well incorporated into Christ. He that hath no Union with Christ, is dead while he lives; and to see a Man dying before he began to live, this is one of the saddest objects under Heaven.

Rule 2. IF you would prepare for Death, see to it, that the work of regeneration be wrought upon your Souls while you are alive; which work lieth in a work of Grace supernaturally infused into your hearts, *Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the*

the Holy Ghost. The necessariness of this Work you may perceive by our Saviours words to *Nicodemus*, 1 John 3. 3. *And Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.* There be some that will tell you a fine Story of Regeneration, that it lies in an assent of Faith given to the truths of the Gospel, with an obedient walking to the Rules of the same. What is this Notion, but a mere Cheat put upon your Souls? for this differs as far from Regeneration, as Lead differs from Silver, or Brass differs from Gold. For this strange Notion of Regeneration, supposeth three things:

1. THAT man by Nature can discern the things of God, or else to what purpose do these men talk of revealing Gospel-truths to the minds of men? but this is expressly against the word, 1 Cor. 2. 14. *But the natural man receiveth not the things of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*

2. IT supposeth, That every man hath true Faith in some degree or other, or else to what purpose do these men talk of mens giving an assent of Faith to the Divine Truths of the Gospel? but this is as gross as the other, if *Paul* may be believed, 2 Thes. 3. 2. *That we may be delivered from unreasonable men, for all men have not faith.*

3. IT supposeth that all men by nature have Power to obey the Gospel, if they please; or else why do the men of this Notion talk as they do, of mens living in obedience to the Rules of the Gospel? but this is as foreign and wide from the Scripture, as any of the former, if *Paul* may be believed by an *Arminian*, Rom. 8. 7. *Because the carnal mind is enmity against God; for it is not subject to the Law of God,*

neither indeed can be. So that unless a man have new Eyes put into his Head, and a new Faith put into his heart, and a new Will put into his Soul, it is wholly Impossible that men should either see, believe or obey the Gospel to the Salvation of their Souls; but Regeneration which is right, is another thing than these men dream of; it is supernatural work carried on by the Holy Ghost in the Heart, where and when he pleaseth; it is called a new creation, *Eph. 2. 10.* Is this supernatural, or is it not? it's called a being born again, *1 Pet. 1. 23.* Now, who is there which can contribute to his own Birth? It's called a Resurrection, *Rom. 6. 5. Rev. 20. 6.* And who is it that can contribute to his own Resurrection? all as able is a poor Sinner to convert himself from sin to God, or believe and obey the Gospel, if Christ himself may be believed, *Joh. 15. 5. Without me ye can do nothing*; therefore see that this work be done upon your Souls, before you dye, or else your corporal death will lanch you into an eternal death for ever.

3. Rule. LAY in a good stock of Prayer against a dying hour comes; it is *Paul's* Exhortation, *Lay up a good foundation for the time to come.* Oh, let it be your Prayer night and day to God, that he would prepare your Souls for Death. Undoubtedly those who pray mostly for this mercy in time of life, have mostly the joyful comfort of it in an hour of death; they that live prayingly, will dye prayingly.

4. Rule. IF you would prepare for Death, make your selves as familiar with it, as you can in a time of Life; then will it be the less dreadful to you when it comes; it is in the case of death, as it is with a Lyon, death is called the King of terrors to men, as the Lyon is to the rest of the Beasts of the Forest, and little less a terror to men also. But if you take a

Lyon when it is but a whelp, you may train it up to so tame a rate, that you may lead it up and down by a Chain in your Hand, when others would tremble to look on it; so if you would but make Death so familiar with your thoughts, you might find it to smile upon you, when it looks grim upon others.

Last Use. *MUST good men dye, as well as bad men?* Yet here comes meat out of this eater, and honey out of this strongone to a believer. Oh, what sweet and pleasant thoughts should every believer have of Death when they dye; and never till they dye shall they be fully brought home to God. Death to the Saints, is the door by which they enter into the enjoyment of God. The dying Christian is almost at home, yet a few Pangs and Agonies more, and then he is come to God, in whose presence is fullness of Joy. *I desire, saith Paul, to depart, and to be with Christ, which is far better, Phil. 1. 23.* It should not scare us to be brought to Death, the King of Terrors, so long as it is the office of Death to bring us to God. That dreaming Opinion of the Souls sleeping after Death, is as ungrounded, as it is uncomfortable; the same day we loose from this shore, we shall be landed upon the blessed shore, where we shall see and enjoy God for ever. Oh, if the Friends of deceased Believers, did but understand where and with whom their Souls are, while they are mourning over their Bodies here, certainly a few believing thoughts of this, would quickly dry up their Tears.

I SHALL conclude with that word, in *Psal. 37.*
*37. Mark the perfect man, and behold the upright;
 for the end of that man is peace.*